the Alliance Witness

(FORMERLY THE ALLIANCE WEEKLY)

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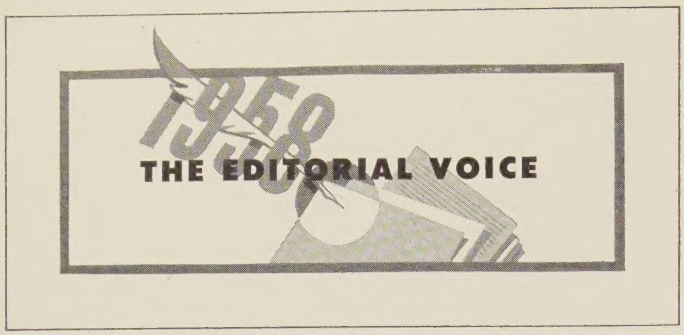


LIGHT REQUIRES SIGHT

To find the way we need more than light; we need also *sight.*

The Holy Scriptures are the source of moral and spiritual light. "The entrance of thy words giveth light," says the psalmist; and again, "Thy word is a lamp unto my feet, and a light unto my path."

I believe in the plenary inspiration of the Scriptures as originally given, and I can sing with the hymnist,

"We praise Thee for the radiance
That from the hallowed page,
A lantern to our footsteps,
Shines on from age to age."

Yet I consider that I cast no aspersion upon the "hallowed page" when I say that its radiance is not by itself enough. Light alone is not sufficient.

Light is a figure which the Bible and religious teachers often use when they mean *knowledge.* As long as men do not know, they are said to be in darkness. The coming of knowledge is like the rising of the sun. But sunrise means nothing to the unseeing eye. Only the sighted benefit from the light of the sun.

Between light and sight there is a wide difference. One man may have light without sight; he is blind. Another may have sight without light; he is temporarily blind, but the coming of the light quickly enables him to see. The Philippian jailer had good eyes, but he "called for a light" in order to find Paul in the darkness. But all the light of the sun, moon and stars could not help poor Samson, for the Philistines had bored out his eyes.

It is always night to a blind man, and it is always day to the man with a lantern—provided he can see. A couplet from the Hindu Book of Good Counsel points this up:

"Though a blind man hold a lantern,
Yet his footsteps stray aside."

What does all this say to us? Simply that religious instruction, however sound, is not enough by itself. It brings light, but it cannot impart sight. The text without the Spirit's enlightenment cannot save the sinner. Salvation follows a work of the Spirit in the heart. There can be no salvation apart from truth but there can be, and often is, truth without salvation. How many multiplied thousands have learned the catechism by heart and still wander in moral darkness because there has been no inward illumination.

The assumption that light and sight are synonymous has brought spiritual tragedy to millions. A blind man may face a beautiful landscape with eyes wide open and see nothing; and a blind heart may hear saving truth and understand nothing. The Pharisees looked straight at the Light of the World for three years, but not one ray of light reached their inner beings. Light is not enough.

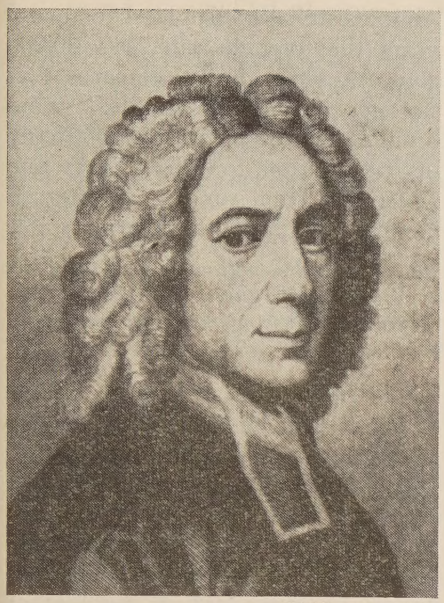
The disciples of Jesus were instructed in the Scriptures. Christ Himself had taught them out of the law of Moses and the prophets and the psalms; yet it took a specific act of inward "opening" before they could grasp the truth. "Then opened he their understanding, that they might understand the scriptures" (Luke 24: 45). When Paul preached at Philippi a certain woman named Lydia heard, believed, was baptized and immediately put her house at Paul's disposal. But one highly significant little phrase explains the whole thing: "whose heart the Lord opened" (Acts 16:14). Lydia received sight as well as light.

The apostle discovered very early in his ministry that, as he put it, "not all men have faith." And he knew why. "But if our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them" (2 Cor. 4:3, 4).

Satan has no fear of the light as long as he can keep his victims sightless. The uncomprehending mind is unaffected by truth. The intellect of the hearer may grasp saving knowledge while yet the heart makes no moral response to it. A classic example of this is seen in the story of Benjamin Franklin and George Whitefield. In his autobiography Franklin recounts in some detail how he listened to the mighty preaching of the great evangelist. He even walked around the square where Whitefield stood to learn for himself how far that golden voice carried. Whitefield talked with Franklin personally about his need of Christ and promised to pray for him. Years later Franklin wrote rather sadly that the evangelist's prayers must not have done any good, for he was still unconverted.

No one could doubt the intellectual brilliance of Franklin and certainly Whitefield preached the whole truth; yet nothing came of it. Why? The only answer is that Franklin had light without sight. He was an unusually good man and in every way a fine moral example for his young America and for several succeeding generations of Americans, but he never saw the Light of the World. To do this requires an act of inward enlightenment wrought by the Spirit, an art which Franklin apparently never received.

The inward operation of the Holy Spirit is necessary to saving faith. The gospel is light but only the Spirit can give sight. When seeking to bring the lost to Christ we must pray continually that they may receive the gift of seeing. And we must pit our prayers *against* that dark spirit who blinds the hearts of men.



NEW YORK LIBRARY

Isaac Watts

The Secrets of ISAAC WATTS' Greatness

All God's heroes come at appointed times, and in 1674 the English-speaking world was ready for the new expressions of worship and praise which came from the heart of Isaac Watts.

By RUTH MARSDEN

THE Lord of eternity is most exact about the time of the affairs of men. Even the Lord Jesus Christ was not permitted to take upon Him the robe of human flesh until the fullness of times had come.

In like manner all God's heroes come at appointed times, for greatness must be timely. Not the least of these was Isaac Watts, the author of "When I Survey the Wondrous Cross" and other well-loved hymns.

For centuries only the psalms had been sung except in a few localities, and the English people continued to use the Psalters. There was, as yet, no English hymnody. The great hymns of the Catholic Church were still "locked in the Latin language," where they had been for centuries awaiting liberation by careful translators. Only a few brave souls were in advance of their era, such as George Winter who as early as 1623 published *Hymns and Songs of the Church.* Some fifty years later Bishop Thomas Ken edited a *Manual of Prayer for the Use of the Scholars of Winchester College.*

With the birth of Isaac Watts at Southampton, July 17, 1674, England was to hear a voice which would not only rise in protest against the existing songs used for worship, but which would declare itself in lyric measures that still inspire our hearts to praise more than two centuries later. The English world was ready for new expressions of worship, and the stage was set for the greatness of Isaac Watts.

There were forces other than heredity that made Isaac Watts great, other reasons why he was able to serve his generation and those to follow. In considering the importance of his background and home, nevertheless, we should begin with his father, or in the Biblical manner, with his grandfather; for Isaac came from a long line of Nonconformists. It was probably a lifelong memory to Isaac that as a little boy he with his mother visited St. Michael's Prison where his father was confined because of his religious convictions.

Although his father possessed some "talent for poetry" he opposed his small son's genius for making verses. But one might as well have tried to stop Niagara as to attempt to check the flow of poetry from the mind of Isaac Watts, a gift which flourished from early childhood.

His education was certainly not neglected. It is difficult for the American mind to conceive that at the age of four Isaac was learning Latin; at eight or nine he was introduced to Greek; at eleven he was exploring the phonetics of the French language, and at thirteen he began the study of Hebrew.

At fifteen years of age Isaac Watts experienced deep conviction of sin, another essential of Christian greatness. At eighteen he wrote his first hymn. By the time he was twenty-one he had completed his formal training in theology and was serving as assistant pastor of London's Mark Lane Congregational Church where he later became pastor. At the age of twenty-nine he was forced because of his health to share the pastorate with an assistant, though he remained the senior minister till his death in 1748. It was the provision of a faithful Father for him that his last thirty-six years he lived in the home of a wealthy friend, Sir Thomas Abney, at Southampton, as an honored guest.

He is now commemorated by monuments at Abney Park and at Westminster Abbey. There is a Memorial Hall at Southampton and a Watts Museum marks his birthplace. However, it is not in monuments of

stone that Isaac Watts will be remembered but in his hymns. In these he goes beyond his contemporaries, beyond the things of earth, and with a mind saturated with the Word of God penetrates into the realm of the unseen, the things of the spirit.

Philosophy has given to the world no hymnody, but Christianity resounds with praises. Ever since the morning stars sang together the worship of God has found expression in jubilant song. When Christ took upon Himself human flesh there was a fresh outburst of song in the heavens which echoed on the earth. Isaac Watts caught it with his inner ear and exclaimed in the first modern English hymn in the language of the New Testament:

"Behold the glories of the Lamb
Amidst His Father's throne;
Prepare new honors for His name,
And songs before unknown."

With this song begins a New Testament, Christ-centered hymnody in the English language, written by a boy of eighteen with the vigor and vitality of youthful vision. The first hymn was prophetic in two aspects. It gives to Jesus Christ, the second Person of the Trinity, His rightful place in the worship of the church and surrounds His head with glory and honor. It also foreshadowed the great hymns of the English Church in new honors and unknown songs still flowing today from the pens and hearts of Christian writers.

The hymns of Isaac Watts are described as "charged with emotion." Indeed Watts lived during a period in which religion was finding its outlet through the Wesleyan Revivals. Philip Doddridge observed that his new hymns brought tears to the eyes of those who sang them.

A list of his songs includes many familiar names: "When I Survey the Wondrous Cross"; "Alas, and Did My Saviour Bleed"; "Jesus Shall Reign," one of the greatest missionary hymns of all time, based on Psalm 72, and "Our God, Our Help in Ages Past." As did many other authors, he gave us an Advent hymn, used extensively for Christmas or for missionary occasions: "Joy to the World, the Lord Is Come." In a country such as India where babies were formerly thrown into the Ganges as a sacrifice to heathen deities, the lines found in "Jesus Shall Reign" have joyful significance:

"And infant voices shall proclaim
Their early blessings on His name."

Watts' critics have stressed the fact that many of his hymns express hyper-Calvinism, but we need not deny ourselves the joy of singing his hymns of Christian experience and doctrine because of occasional extreme views. In him we see a devotion to God which exceeds and supersedes all other qualities. It even becomes extravagant in its expression: Though God should send my soul to hell, it is His sovereign right and I must accept it. It is from statements like this, however, that his humility and his devotion emerge. He would stand timorous before Jehovah's awful throne, then he would look to the Lamb of God and let his "soul stand trembling while she sings the honors of my God."

With all his spiritual exaltation and moral rectitude, Watts maintained an appreciation for beauty. The beauty of the earth brings us near to God Himself.

"To Thine Almighty Spirit be
Immortal glory given,
Whose teachings bring us near to Thee
And train us up for heaven."

In mysterious ways, sometimes misinterpreted as the irony of fate, God in His providences confirms His judgment. In the Museum of Chicago Historical Society is an old hymnal with covers charred by the great Chicago fire. Strange to say the hymnal is opened to Isaac Watts' hymn, "Before Jehovah's Awful Throne," and an annotation below the hymn calls attention to the significance of this fact. One is solemnized to read the impressive stanza:

"Before Jehovah's awful throne,
Ye nations, bow with sacred joy;
Know that the Lord is God alone,
He can create and He destroy."

We may truly say that Isaac Watts applied his skills and abilities to scriptural themes that have a universal appeal. While he sings of the majesty of God, the vastness of His creation and the extent of His justice, he sings also, "Vast as eternity Thy love!" God's love and mercy are seen to be more wonderful because of the extent of sin and the severity of God's wrath.

His *Divine and Moral Songs for Children* was written for the three Abney sisters. In England for many years the average sale was 80,000 copies a year. Bailey remarks that six generations of English were brought up on them. Undoubtedly his best hymn for children is one which has been sung to all English babies in their mothers' arms:

"Hush, my dear, lie still and slumber,
Holy angels guard thy bed;
Heavenly blessings without number
Gently falling on thy head."

We see from a survey of the hymns of Watts that he turned the powers of his expression and directed the current of his genius toward great subjects. The information he possessed, gained from the classics and philosophy, the skilled use of the language, all were laid at the feet of One greater than himself.

Most of his hymns were written as "graceful conclusions to his sermons" and are, therefore, somewhat didactic. Yet they appeared at a time when the doctrines of English peoples were being crystallized and expressed in their worship. In this respect his work was timely.

Not only the common man received the hymns of Watts, but the literary-minded praised his work. *Horae Lyricae* had such excellence as to cause Samuel Johnson to include

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Quotes from Our Contemporaries

WILLIAM CULBERTSON, in *The Life of Faith*, says:
"If there is in our hearts any aspiration for holiness; if, implanted by the Holy Spirit, there is a deep desire for Christlikeness, then we can be absolutely sure that the Holy Spirit will lead us to make much of the Word of God. No one who has at his disposal the blessed Book of God and who neglects that Book can be a strong, holy Christian."

RAYMOND A. ASHMUN, in *The Standard*, observes the prayer meeting:
"Some of the most precious memories of Christian fellowship are attached to prayer meetings. Many believers can witness to strength ministered of God resulting from praying together. Any local church will experience renewed divine strength by concentrating upon the tremendous importance of calling its membership to the fellowship of prayer."

The hope of Christ's return should be an impelling power in witnessing, according to G. DOUGLAS YOUNG, in *The Beacon and Evangelist:*
"The hope of the second coming of Christ should be built in like an atomic reactor to power the motor that drives and drives and drives me to reach one more person, one more family, one more tribe, before He comes and my day is done."

The Promise of Peace

AS UNLIKELY AS IT MAY SEEM, IT IS POSSIBLE TO HAVE A DEEP AND LASTING PEACE WHICH WILL CARRY US THROUGH THESE TROUBLED TIMES

By DR. GEORGE A. AITCHESON

THE quest for peace has taken the attention of men and nations for centuries, but today we seem to be farther from the goal than ever before.

The earth is filled with violence as in the days of Noah. Crime is on the increase throughout the whole world. Juvenile delinquency has gotten out of hand in our country. Instead of being curbed, it is on the increase.

The sanctity of the marriage vow is widely disregarded. Children have little or no respect for the wishes of their parents. Racial discrimination and hatred resist constituted authority which endeavors to protect the rights of our fellow men.

Many middle-aged people dread the day of their retirement because rents are extremely high. Hospital expenses, medical fees and the cost of living are so exorbitant, compared with the average income, that the day many people contemplated with delight they now wish could be held in abeyance.

Add to all of this the industrial tension under which the workingman lives, the religious and political confusion with which he is faced, and the corruption of some of the unions now representing him. How can people have any peace at all?

Jesus Christ has the answer to the problem. Here is His promise of peace. He said while in the flesh, "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world."

That is not a peace brought about by the efforts of man or his organizations. It is a peace found only in Christ. We are often told that if we think kind thoughts, say pleasing things and do good deeds we shall have peace; but the peace that I am writing about is not a human achievement. This peace comes to the heart only after a person has surrendered his life to Christ. It is not a temporary peace dependent on favorable circumstances, but an abiding peace in the midst of every provocation.

Christ warns us that in this world we shall have tribulation. In the Scripture He reveals that this world will hate us if we are followers of Him. This world is no friend of the believer. I am more than ever convinced that if one will be truly spiritual, that if he will endeavor to live a separated Christian life, he will have anything but a pleasant passage through this world. He will often be lonely. The world does not care how much we speak about separation; it shows its hostility when we earnestly put it into practice.

But the words of Christ are just as true today as when they were first uttered. He always said what He meant, and meant what He said. Therefore, He taught His listeners in those days that they could have peace in a cold, cruel and calculating world. He says the same thing to us today. The Bible reveals that there are some steps to follow if we would enjoy peace constantly.

First, we must be properly related to Him by confessing our sins and believing from the heart that He saves us by His grace and power.

Second, we must be willing to take all the necessary pruning to which our divine Head wishes to expose us in order that we might be most fruitful Christians.

Third, His revealed will as given us in the Bible must be the final voice of authority in all decisions affecting our conduct.

Fourth, there must be daily communion with Christ in the secret closet so that we may express our desires, give our thanks and learn from Him His directions for us.

Fifth, there must be in our hearts a constant yearning for the salvation of the lost, that they may come to know the peace that we now enjoy.

Sixth, we must learn to guard our tongues. Here we all have failed more than in any other thing affecting our spiritual welfare.

Though we may have a hard time in this world, if we follow the above counsel without fail we shall have a deep and lasting peace, though troubled on every side. ◆ ◆ ◆

Dr. Aitcheson is pastor of the Alliance church in Cranford, N. J. The pressure of pastoral duties has interfered for some years with his ministry of writing. We welcome this contribution from his pen.

Are we living for self or for God? It is possible that even among us Christians

Sin Will Find Us Out

By REV. T. J. SPIER

"But if ye will not do so, behold, ye have sinned against the Lord: and be sure your sin will find you out."—NUMBERS 32:23.

EVANGELISTS warn us that sin secretly indulged in and carefully hidden will betray and expose us ultimately. That is true, but when these words in the text were originally spoken they had an even more searching application.

Joshua addressed this warning to the two and a half tribes that chose to take for their inheritance land which lay on the east side of Jordan. While they were permitted to have that land they were held responsible to help the other nine and a half tribes to gain their inheritance in Canaan according to the perfect will of God. Their being content with possessing what lay outside of the Promised Land did not excuse the two and a half tribes from the great conquest.

This incident in Israel's history has a great missionary application. Many of us have been permitted to stay in our homeland. But that does not exempt us from active participation in missionary conquest. We still are under solemn obligation to share the responsibility with our brethren who go abroad with the gospel message.

The church always tends to be engrossed with local and selfish interests. The first congregation at Jerusalem was guilty of this. The bitter lash of persecution was finally loosed in order to scatter its members abroad and remind them that Jerusalem was the place to *begin* and from there they should spread the gospel to the whole world. During World War II some of our young men were thrust out where they could see for themselves the need in heathen lands. "The earth is the Lord's," but we must first drive out the enemy and spread the good news.

Our commission is no less definite than was Israel's. God commanded His people to occupy the whole land of Canaan. Gad, Reuben and the half-tribe of Manasseh were able to secure their inheritance only if they were diligent first in this all-important matter. Similarily, the security and success of the church at home depends on its diligence in the matter of world evangelization. Our neglect of this obligation is the sin that will find us out!

THE FIRST BUSINESS OF THE CHURCH

In the Antioch church the believers had ears for the voice of the Spirit. Barnabas and Paul heard and responded. Not only they, but the entire church heard and responded. It is important that young people hear the call to go with the message. It is equally important to have churches behind them committed to the task as much as they are. The tribes which took the east side of Jordan were not to enjoy their inheritance until Canaan was fully occupied; and the church cannot think of rest or ease until the task of world evangelization is complete. God's word to the tribes was: "Afterward ye shall return, and be guiltless before the Lord, and before Israel" (verse 22).

In spite of the fact that we are reputed to be missionary people and a missionary church, we are failing in the matter of missionary emphasis! A missionary convention (so-called) with one missionary for two or three days is not enough. No matter how small the church is it ought to plan an eight-day convocation. What if the missionary who comes to them on the tours can be with them only part of the convention? There are other ways of presenting the call and passion of missions. No expense should be spared. Every executive committee ought to give the pastor full coöperation and back him financially for adequate advertising. Let them secure additional speakers and visual aid equipment. Evangelism and evangelistic services are important, but if we would spend just as much on the missionary emphasis week the results in recruits and funds would be amazing!

LOCAL CHURCH NEEDS COME NEXT

There is an application to the individual Christian from this text. While the local church as a whole should make world evangelism first, the individual Christian should make the local church first in his life. It is sad to see an old, inadequate building used for a place of worship and called "the house of God." We strive for the very latest of equipment on our farms and in our

Mr. Spier is engaged in extensive evangelistic ministries as a member of the Bureau of Evangelism under the Home Department. His burden for the churches is evident in this article in which he warns against letting Christ's commission and His Church take a secondary place.

business. We load ourselves to the hilt with payments on new homes, new cars and new appliances, and have no regrets. Some people piously throw up their hands in horror when they hear of spending $100,000 to $300,000 on new churches able to accommodate from two hundred to one thousand people. Yet these same people will obligate themselves as much as $15,000 to $50,000 for a house that may accommodate only a family of four. This is a sin—and it is going to find us out!

It is sad to walk around some church buildings and take inventory. Here is an old piano that is not good enough for anybody's home, but it is considered good enough for the main instrument in the worship service. Here is an old davenport with worn upholstery and broken springs now "gracing" the church parlor or adult classroom. Continue on your rounds and you will find various objects of antiquity—nothing that matches or fits. Sometimes even on the platform we have strange objects for pulpit chairs. Odd is the spiritual perception of the person who thinks that the church is becoming "worldly" just because it makes plans for a proper building with proper equipment. Why shouldn't the house of God be properly built and equipped, with proper seating, proper lighting, proper heating and ventilation? Is anything added to worship if those present are having one chill after another in winter or are streaming with perspiration in summer? Must our young people go to worldly places to see proper buildings and equipment? In public schools our children study in pleasant surroundings and are aided by proper equipment, but on Sunday when they go to the house of God what conclusions may they be expected to draw from the comparison?

I know that the church needs are not limited to the appointments of a building and that the building does not make the church; but that does not excuse our failure in this phase of the work. *This sin is going to find us out!*

The prophet Haggai preached against this very thing (Hag. 1:2-4): "This people say, The time is not come, the time that the Lord's house should be built. . . . Is it time for you, O ye, to dwell in your cieled houses, and this house lie waste?" The people of Israel had been returned to the land to restore Jerusalem and to rebuild the house of the Lord; but instead they were spending all their time building their own homes and taking care of their own comforts. And their sin was finding them out—things were not going too well; they were earning wages that slipped away from them: "he that earneth wages earneth wages to put into a bag with holes."

Meeting of the General Society

A meeting of the members of the General Society is hereby called to take place on Friday, May 16, 1958, at 2:00 P.M., in the Knox United Church in Winnipeg, Canada, in connection with the meeting of the General Council of The Christian and Missionary Alliance, for the purpose of electing delegates to Council by adopting the report of the Council Committee on Credentials and to conduct such other business as may properly come before this body.

W. T. Smalley
Secretary.

There is a reason for our financial difficulties individually and as local churches. We have been little and stingy in our spirit and God cannot bless us. I am not for loading a congregation with an impossible indebtedness, but that is not the common thing. The customary is the opposite; it is a lack of vision in the congregation. Too often we make do with any old thing in the church and make no plans for the future. You may be getting old, and the old church building will last as long as you live. But a new generation is coming along—let us prepare for their spiritual needs!

Many other local church responsibilities require attention. I have particularly emphasized one that is not considered seriously enough. There is also the necessity of having a satisfactory youth program for our young people. There is the responsibility of properly caring for the local pastor and his financial needs. Faithfulness in church and prayer meeting attendance must not be overlooked.

And then the matter of home extension is a responsibility that cannot be neglected. We must "occupy" at home as well as on the foreign field. It is foolish to think that the foreign work will be hindered if we give to establish new centers of evangelism and worship and missionary interest at home. Shortsighted indeed is the pastor who is not willing to relinquish his hold on a dozen or more members in order to open a new church. Foolish is the man that guards his offering or salary and in so doing fails to open new centers. It may be hard for the pastor and church to fall short of that goal for an "all time high" in the missionary offering in order to form a new congregation, but in the long run it will mean *more* for missions. At the same time the church will be reaching men and women for Christ at home. The future of our missionary work depends much on our diligence in the matter of strengthening the home work. Our failure to do this is finding us out! The mission field is feeling the shock of our neglect in this area. *"Be sure your sin will find you out!"*

If we put personal comforts and conveniences first we will live to regret it now and at the judgment seat of Christ. If we consider our homes, our recreation, our automobiles, our expensive vacations first, we are going at it in the wrong way. It is "seek ye first the kingdom of God"—not only for personal salvation, but for the interests of the work of God.

I firmly believe in giving proper attention to the home and to making proper preparation for the children; but we are not apt to neglect this if we put the interest of the church first. "If ye will *not* do so . . . be sure your sin will find you out."

Let us resolve to put first things first during this year. Will it be that new car, those new gadgets, or will we sacrifice more for world evangelization? Will we block the expansion of the home base while we build for ourselves? Will we allow our churches to remain in an unfinished condition and at the same time remodel and decorate our own dwellings? If the President or the Queen were to worship with us on a given Sunday morning would we

renovate the auditorium and make becoming preparations? Are we forgetting that Jesus has promised to meet with us each Sunday? Will we purchase that new piano or organ for our own home and give the old worn-out instrument to the church? Let's be practical.

What are we living for—for things or for the kingdom of God? In order that salvation might come to a perishing world Jesus "emptied himself" of all that He had. "He was rich, yet for your sakes he became poor, that ye through his poverty might be rich." Being part of the Church of Jesus Christ is costly business; it is serious business. It involves us with a perishing world!

The sin that will find us out is negligence in the matter of putting the church and its responsibility at home and abroad first in all of our thinking and doing. Let us all take inventory and then determine to start the new year with fresh consecration and dedication to the work and service of the church, of which our Lord Jesus is the living Head! ◆ ◆ ◆

Isaac Watts

(Continued from page 4)

the name of Isaac Watts in his *Lives of the Poets.* Matthew Arnold declared "When I Survey the Wondrous Cross" to be the finest hymn in the English language.

Whether "When I Survey" was the product of a moment of inspiration or of a lifetime of devotion is debatable; both are qualities of greatness. When a college boy two centuries later will exclaim with tears in his eyes, "That hymn does something to me!" and a group of teen-agers in 1957 declare the hymn to be their favorite, it has begun to prove its immortality. So, two hundred years after the author's death, we can begin to sense the magnitude of his ministry.

A part of the timely greatness of Isaac Watts was seen in his opening the door for many other writers of hymns, some of whose works have superseded his. Not least among the number is Charles Wesley who sings of the love of God in finer lyrics than those from the pen of Watts. The poet of Methodism, nevertheless, followed in the footsteps of the bard of Calvinism, although he disagreed with him in some things.

So also Philip Doddridge, the son of a London merchant and pastor of a Congregational church at Northampton, who wrote "How Gentle God's Commands," and "O Happy Day"; John Fawcett with "Blest Be the Tie"; Edward Perronet, the author of "All Hail the Power of Jesus' Name"; Anne Steele, writing "Father, Whate'er of Earthly Bliss"; Samuel Stennett, contributing to the church, "Majestic Sweetness Sits Enthroned," and Augustus Toplady, singing of the "Rock of Ages"—these were some of the authors of English hymns who followed Isaac Watts both in precedent and in time.

Indeed, every English hymnbook declares his greatness, for in crystallizing the form of the English hymn Isaac Watts opened a door that no man can close. ◆ ◆ ◆

Winnipeg's Golden Boy

Delegates to the 61st General Council of The Christian and Missionary Alliance, convening in Winnipeg, Canada, May 14-19, are urged to register immediately upon arrival in the city at the Knox United Church, Edmonton and Qu'Appelle Streets.

Among the many points of interest in the city is the Provincial Legislative Building, acclaimed by many authorities as one of the finest public buildings on the continent. It is set in beautifully landscaped grounds.

The building is of native limestone which abounds in fossils. Over the center is a 240-foot-high dome, topped by the Golden Boy, Manitoba's symbol of enterprise. The statue faces the north, where the province's future lies in its wealth of mineral resources, fish, forests, water power and a great seaport.

The Golden Boy was cast in France. When the foundry was partly wrecked in World War I this figure alone emerged unhurt. It was rushed to a ship for America, but before the ship left the port it was commandeered for the transport of American troops. For two years the Golden Boy lay in the hold, traveling back and forth in the war zone. When the war ended the statue was taken to New York and from there shipped to Winnipeg where at last it was triumphantly raised to the top of the building.

Manitoba's Legislative Building in Winnipeg is topped by the Golden Boy

MANITOBA TRAVEL BUREAU

DAVID R. ENLOW, Editor

AT HOME

Student Missionary Project names twelve candidates: Twelve Wheaton College (Ill.) students have been selected by the Student Missionary Project to spend eight weeks with the missionary board of their choice in Central America from June 9 to August 20. Chosen from approximately forty-four candidates are nine juniors, two sophomores and one freshman.

●

Electric computer compiles Scrolls index: First complete index of a major portion of the 2,000-year-old Dead Sea Scrolls was printed in New York by an International Business Machines Corporation electronic computer. In preparation for making the index 30,000 words from the scrolls and fragments found in the Dead Sea caves were transferred to IBM cards by using a punch system which indicated the scroll, column, line and sequence of the word, and its distinguishing characteristics.

●

Graham San Francisco Crusade on TV: Six nationally-televised Billy Graham meetings are planned during the evangelist's crusade in San Francisco beginning April 28. Saturday night meetings in the Cow Palace will be seen at 10 P.M. E.S.T. over the ABC network.

●

Literacy techniques to be taught in summer session: A three-week intensive course in the famous Laubach literacy and writing techniques will be offered at Fort Wayne Bible College June 9-27. The course, especially designed for missionaries, missionary candidates and teachers of missions, will be taught by Prof. Robert Laubach, of the School of Journalism of Syracuse University and son of Dr. Frank Laubach.

ABROAD

Dr. Lilje sees exploration harmonizing with God's will: Dr. Hanns Lilje, of Hannover, chairman of the United Evangelical Lutheran Church in Germany, told a conference of German and foreign scientists and theologians that exploration of the universe is in harmony with God's will for man. He emphasized, however, that scientific discoveries meant placing new powers in the hands of men who must decide how to use them.

●

Evangelical bishops call on Adenauer: A group of bishops of the Evangelical Church in Germany (EKID) called upon West German Chancellor Konrad Adenauer to express their anxiety over "the crisis of conscience created among Protestants throughout the world" by nuclear weapons tests.

●

Russian Baptist delegations named: The Baptist Union of Russia will send delegations to two major international Baptist meetings this summer, the headquarters of the World Baptist Alliance was advised. Russian delegations will be present at the Fifth Baptist World Youth Conference in Toronto, Canada, June 27-July 2 and at the European Baptist Congress in Berlin July 26-31.

●

YFC schedules Paris evangelistic crusade: Youth for Christ in France will open an evangelistic crusade in the Sports Palace in Paris April 26. It will be led by Eugene Boyer, of York, Pa., and his brother Jerry, who will be music director. David Barnes, head of the European Bible Institute, is organizing a choir of 1,000 to sing at the nightly services. Four hundred workers to act as counselors are being recruited by the Navigators.

PEOPLE

Lutheran World Federation names English news editor: Rev. William A. Dudde, journalism professor at Hislop Christian College, University of Nagpur, India, was named English news editor of the Lutheran World Federation's Department of Information in Geneva.

THE PRESS

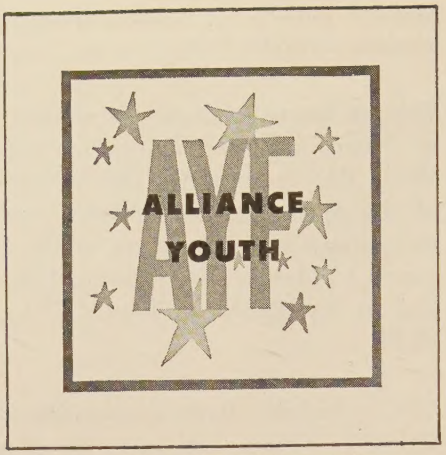
Religious publications protest proposed postage increase: Members of Congress are receiving a heavy volume of protests from religious, educational, scientific and fraternal publications concerning a proposed increase in second-class mail rates for nonprofit publications. The protests are mounting as publishers of nonprofit newspapers and magazines have a chance to analyze the impact which the Senate version of the postal rate bill would have on their circulation costs.

EDUCATION

"No Federal scholarships," states President Edman: Dr. V. Raymond Edman, president of Wheaton College (Ill.), announced his stand on Federal aid to colleges with an emphatic "No Federal scholarships, thank you!" In a recent letter to President Dwight D. Eisenhower, Dr. Edman enlarged on his reasons, and those of numerous educators, for not favoring panaceas such as Federal scholarships and grants-in-aid.

ODDITIES IN THE NEWS

Dedicate church built in shape of fish: Built in the shape of a gigantic fish, the $1,500,000 First Presbyterian Church was dedicated at Stamford, Conn., at two separate services attended by more than 2,000 persons. A fish was the symbol for Christ used by Christians hidden in the catacombs from persecution. Spelled *ichthus* in Greek, the combination of letters represented the words: "Jesus Christ, Son of God, Saviour."



WELDON B. BLACKFORD, Editor

Memorizing the Written Word

The practice of making the written Word the memorized Word is one of the oldest spiritual exercises in the Bible.

God continually commanded His ancient people to hide the Word of God in their hearts. One of the striking and earliest references to this practice is mentioned in the Book of Job where we read, "Receive, I pray thee, the law from his mouth, and lay up his words in thine heart" (22:22).

The ancient priests also continually exhorted the people to hide the Word of the Lord in their hearts, to commit it to memory. There were no Bible Societies to distribute the Scriptures by the carload in those days. A person could not go to a nearby store and purchase a copy of the Scriptures as we are able to do today.

Memorizing the Word of God was an essential part of spiritual practice in those days. One of the strongest exhortations in the Bible regarding this matter came from the lips of one of God's greatest leaders to the Children of Israel. Moses said, "And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates" (Deut. 6: 6-9).

This verse sets forth several very important principles for memorizing Scripture: there is the matter of writing, a means of enabling the individual to retain the Word; there is also the matter of recitation, talking of them when sitting, walking, lying down and rising. These are essential requisites for committing the Word to memory today.

Our modern times offer very little help in getting young people to engage in this essential spiritual activity. We are too busy; we are too lazy; we are too surrounded with Bibles and books. There's no doubt about it, this is one of the toughest problems we face in spiritual exercise. Everybody knows it is what they need to do, but it is the hardest thing in the world to get Christian youth to do it.

We ought to be reminded regarding some of the basic reasons for making the written Word the memorized Word:

1. Memorizing the Word of God gives a defense against sin. The key to victory over temptation is made very plain to young people in Psalm 119:9. "Wherewithal shall a young man cleanse his way?" it asks. "By taking heed thereto according to thy word." The memorization of Scripture is one of the best ways to learn how to use the Word as a weapon to ward off the attacks of Satan.

2. Memorizing the Word of God gives a basis for spiritual growth. Billy Graham makes the statement, "I believe that regular, systematic memorization of Scripture is one of the most effective means of growth for a Christian. I recommend it to pastors, business and professional people, everyone, as a rich source of blessing for their lives."

3. Memorizing the Word of God gives power for witnessing. If young people are to "give an answer to every man that asketh you a reason of the hope that is you" (1 Pet. 3: 15), time must be taken to memorize God's Word. When you memorize God's Word you will be more able to answer right from the Bible.

4. Memorizing the Word of God gives one a defense against discouragement. The memorized Word will become your greatest treasured possession in your hours of trial and difficulty.

The AYF emphasis for the month of May is the Scripture Memory Drive. A special Scripture memory release has been prepared by the National Youth Office for the occasion. The release offers you three plans for memorizing Scripture during the month. It also offers a permanent plan for those who may wish to continue this work the year around. We urge all AYF leaders to send for the material and all AYFers to unite in the emphasis upon this important phase of spiritual activity.

"Annual Youth Favorites"

Word has been received from our publication house that the new program book, *Annual Youth Favorites,* will be sold at the retail price of $1.00 per copy. Rise in publication costs makes it necessary for this increase. The National Youth Office feels certain that AYF leaders who receive the book will agree that it is worth the price increase.

Send for your copy today by writing to Christian Publications, Inc., Third and Reily Streets, Harrisburg, Pa.

AYF Bible Reading Guide

April 27 through May 3

A chapter a day from the Book of Acts, chapters 1 through 7.

May 4 through May 10

A psalm a day beginning with Psalm 103.

Zechariah Konate, a Samogo Witness

By REV. HERBERT H. NEHLSEN, *Africa*

Like other Samogos in the village of Simbara Boumba, Zechariah was a Mohammedan, but when the message of Jesus Christ came he listened intently. He did not enter the "Jesus Road" the first or tenth or even twentieth time that he heard the gospel, but only after the Holy Spirit had dealt with his heart for over a year. Christians had prayed for him and he had listened to basic Christian teaching and the messages by the catechist before he finally accepted Christ.

Though he is a short man, Zechariah stands out from the others. He is quiet, but very friendly, and has a true radiance about him. He cannot read, and because he is almost sixty he feels he is too old to learn. Yet he attends every service and knows and remembers the messages and Bible stories better than younger men who can read. He is always ready for any little task given him in the church.

Zechariah is the only one of the older men who is truly living for Christ in the Northern Samogo area. The Africans respect their elders, and when he goes with us on preaching tours he commands the attention of both young and old.

He speaks in a soft, low voice, but men want to hear what he has to say, even if it means changing their position and coming closer to the speaker. He can make the people laugh, but he also knows how to make them think with his simple stories and illustrations of what Christ means to him.

There are thousands of Zechariahs who need to hear the gospel and accept Christ as their Saviour. There are hundreds of Samogo towns which need to be evangelized. Will you pray for Zechariah and his people who need Christ? The most effective weapon we have is prayer.

Chimbote—Problem City

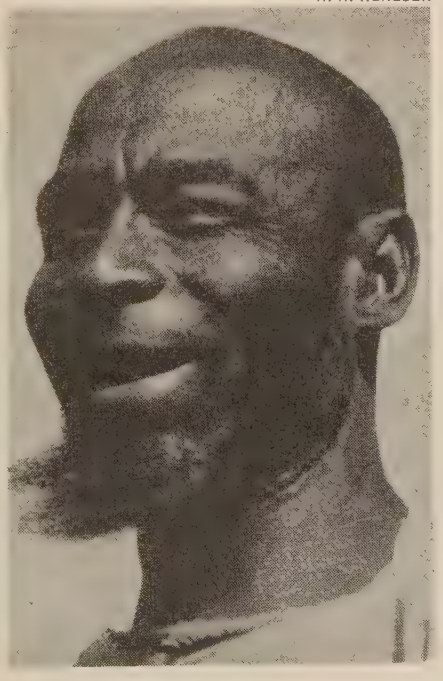
By REV. MARC VOLSTAD, *Peru*

Under the above caption an interesting article appeared recently in one of the leading daily papers in Peru. The author referred to writers of the last century to buttress his argument that Chimbote has been called "Peru's Future Port."

In June, 1943, a company known as The Peruvian Corporation of the Santa was organized and was financed by national and foreign capital. It was brought into being for the express purpose of developing the natural resources of the Santa River Valley and to promote industry throughout the area. Ninety-eight miles inland work was begun on a huge hydroelectric plant to supply the necessary power for the projected giant steel mills of Chimbote.

With the work well under way, a serious setback was suffered. A lake high in the Andes, fed by melting snow from surrounding peaks, broke loose, setting an enormous amount of water free. This turned the Santa River into a raging torrent that practically destroyed the plant and wiped out large sections of the narrow-gauge railway to the coast. However, in spite of the reverses, work has pressed forward on the hydroelectric plant, and in Chimbote itself the building of the steel mill is nearing completion under the direction of French engineers. A census taken in 1948 showed Chimbote with a population of but 9,723. The present-day estimate is approximately 50,000 inhabitants.

Zechariah, saved late in life, is an effective and radiant witness for Christ
H. H. NEHLSEN



The construction of houses has not kept pace at all with the increase in population. As a result, two-thirds of the present inhabitants live in temporary bamboo houses in six different areas. No electricity, running water or sewage disposal is available to them. Two recent fires have reduced many of these inadequate homes to ashes, leaving a tragic aftermath of hundreds homeless. Because of their poverty the people rebuild with the same dangerous material.

Just as the housing program has not kept pace with the city's growth, so the task of reaching these people with the gospel has also fallen behind. Those working here have done what was within their power to evangelize the ever-increasing population, but the influx has been too great. Though the circumstances under which these people live is lamentable, yet their greatest need by far is spiritual.

Chimbote is a city with a promising future, and we have decided that as a Mission we can wait no longer. We must establish a church in Chimbote now before increasing prices make it even more difficult to take advantage of this opportunity.

Please pray for this need and for us as we seek to begin a work here among people with whom we have had no previous contact. Let us trust God together for a great victory in Chimbote.

THE ALLIANCE WITNESS is a proved recruiting agent for men and money for missions. Two dollars for a gift subscription could result in thousands of dollars for missions or a life dedicated to God's service. Send your subscriptions to THE ALLIANCE WITNESS, Third and Reily Streets, Harrisburg, Pa. State your church for campaign credit.

A. J. HERBERT

This vehicle takes Christian literature to many areas of the Philippines

Taking the Scriptures to the People

By REV. A. J. HERBERT, *Philippines*

Today the Bible is a popular book if volume of sales is any criterion. Each year more than twenty million copies are sold and distributed throughout the world. Probably most of these are being read. But this very popularity of the Scriptures has obscured its wonderful, redeeming message for many people.

Today in the city of Manila there is a reported upsurge of sales of the Catholic versions which sell for as much as 75 pesos ($37.50) a copy. Most of these are bought to be placed upon an altar in the home, and tragically enough most of them will not be read for the building up of the spiritual life. This increase in sales of the Catholic Scriptures in the Philippines may be attributed to the recently published fact that the revered Ramon Magsaysay, late president of the Philippines, had a Holy Bible on a stand beside his bed where he knelt to read and pray regularly. It is also reported that his successor, the Honorable Mr. Garcia, regularly reads his Bible. How wonderful if the lives of those who are purchasing these Scriptures would be changed and transformed by the Spirit through His Word.

A few weeks ago I left Zamboanga City with two large portable bookcases, two literature hand cases and other baggage. I was bound for the Koronadal and Allah valleys which are in southern Cotabato Province. My first stop was at Lagao for the Valley Lay Preachers Institute. Here we displayed the Bibles, Scripture portions and other literature. I spoke on the Word of God as being unique and powerful to transform. Also I presented a literature campaign plan and urged the lay workers to organize the believers under their care to do systematic house-to-house visitation for witnessing and for distributing Scripture portions in the dialects. More than seventy lay workers were present. They responded by buying a goodly number of the dialect portions.

The next week Rev. R. E. Bressler and I visited six of the main church centers in these two valleys, selling dialect and English Gospel portions for use in visitation work in each community.

This trip was experimental to help us determine the type of literature program that should be encouraged throughout the churches of The Christian and Missionary Alliance in the Philippines. We have concluded that the major emphasis should be upon the distribution of the Word of God first in the form of dialect portions, then the illustrated portions, and later on the complete New Testaments and Bibles. The other many kinds of literature and books that are available will then become supporting and complementary to the sale of the Scriptures.

To encourage literature campaigns like this, itineraries must be planned to allow literature workers to spend two or three days in each church center, organizing and helping leaders in each place to begin their program. We know that this kind of effort will bring a harvest of saved men and women because God has promised that His Word will not return unto Him void.

A bookmobile or Bible van is greatly needed for use in literature promotion in the Philippines. We pray that such a vehicle will be forthcoming in the Lord's own time.

Literature display at the Marbel Evangelical Church, Cotabato, Philippines

India

There are Alliance churches in Jalgaon and Bhusawal but no Christian groups in the many villages of East Khandesh. Pray that the forces of evil may be beaten back and the people won to Christ. . . . "I will settle you after your old estates, and will do better unto you than at your beginnings: and ye shall know that I am the Lord." After years of prayer this promise has been made true to the church in Bhusawal. The property on which the church was located was taken over for civil purposes some years ago and it did not seem that it would ever be returned to the Christians. The Lord worked marvelously, however, and it is again in the hands of the Christians. God's blessing is resting on the Bhusawal church and the pastor, Rev. Y. T. Aghamkar. Pray that souls will be added to the church.

French West Africa

Praise God that Mrs. Nathan Ost is much improved (see ALLIANCE WITNESS, February 26), as is Rev. Arnold Ratzloff, who was seriously ill following an emergency appendectomy. . . . Pray for Rev. J. L. Emary at the Mamou school and home. He has a severe case of amoebic dysentery.

Congo

Mrs. Herbert Spring, now in Belgium, is suffering from physical and nervous exhaustion. This is keeping her from language study and is also curtailing her husband's study as he must care for her and their child.

Gabon

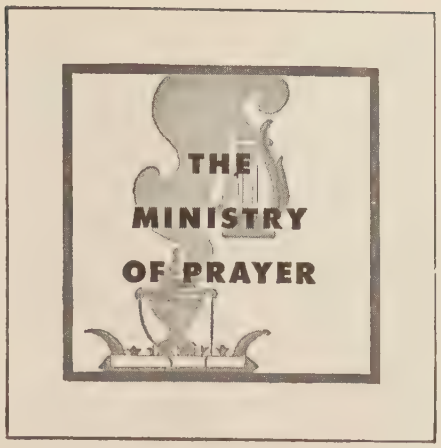
On October 30, 1957, prayer was requested for Daniel Nsengui, a Massango teacher. For the answer see page 13 of the January 1, 1958, ALLIANCE WITNESS. Praise God for His keeping power and His turning a curse into a blessing.

Cambodia

Three students will be graduating from the Bible school at Ta Khmau this month. Pray that the Lord will direct them into the specific place of service He has prepared for each of them.

Thailand

The station of Samrongthap, the center of the Kuy Tribe of 150,000, has been occupied just a little over two years. Rev. and Mrs. R. H. Johnston have been working to reduce the language to writing and covet our prayers for the translation program. The Kuy people need the Word of God in their own language to read and study. . . . Pray for the three Christians in the village of Samrongthap. Ban Phot, a fifteen-year-old boy, is facing ridicule and persecution because of his faith. Pray especially for the wife of Mr. Prasan. She seems keenly interested and has even told her husband that the children may be brought up as Christians, but she is afraid of the consequences of real surrender to Christ. Pray with Mr. Prasan that this young woman will come to the Lord soon. In the Samrongthap area young Mr. Boonlert, half Kuy and half Thai, has in the past regularly attended the weekly English class. He has shown much interest in the gospel, but recently he has not attended. Pray earnestly that the Lord will bring Mr. Boonlert back under the sound of the gospel and will bring him out into an open confession of the Lord Jesus as his personal Saviour.



Colombia

Pray for the district of Tolima where there is much opportunity for the gospel but where the unsettled conditions have caused many of the believers to be in danger of their lives. . . . Pray for two other districts that are greatly in need of workers, nationals or missionaries.

Chile

Carlos Riveras, a prosperous young businessman from the Fruitillar church who has served the Lord for several years as a layman, now feels that God is calling him to prepare for the ministry in our Bible institute in Temuco. He is very talented in speaking, singing and administrative ability, and has a fruitful spiritual life. Perhaps no Chilean man in recent years has brought more to a ministerial call than Carlos. Pray that God will confirm His call by supplying every need for his family as he prepares to leave his business.

Peru

The newly formed group at Urpihs has recently been passing through a time of persecution. Some of the believers have discovered that after accepting the gospel it becomes difficult to buy and sell, and also to secure water rights which is their lifeline for agricultural work. Pray for them. . . . The believers in the little church in Cochachinche, just outside of Huánuco, have recently been persecuted by townspeople. Three towns have banded together to make false accusations against the Christians and have tried to intimidate them in a number of ways. Pray that religious liberty may be granted these Christians so that they may continue with their services. . . . One of the national workers, German Lazarte (see ALLIANCE WITNESS, January 29) has been facing a very critical problem in the church in Llata and is tempted to leave the ministry. Pray that God may give him grace and wisdom to deal with the problem and to carry on the work in that needy city.

Japan

In 1957 this field lost two missionary couples and three missionaries are now home on furlough. This leaves only seven to carry on the work. Praise God for beginning to answer prayer for replacements. Rev. and Mrs. Harvey Town have been appointed to Japan. Pray that they will be prepared in every way for their new place of service. . . . The Japanese Alliance Church holds its annual meeting April 22-25. Several very important matters of business are to be dealt with: (1) Election of the executive committee of the National Church. This is the ruling body of the church between conferences and has great power. (2) Election of many new committees. (3) The transfer of pastors and the appointment of three Bible school graduates. (4) Discussion of the plan currently followed whereby all churches give to a central fund for the building of churches. This is an important step in strengthening the Japan church. If the plan is fully accepted, a great victory will be won; otherwise, the indigenous program will suffer a defeat.

Philippine Islands

The Bilaan pagan tribe located in the southeastern Cotabato and Sarangani area has yielded much fruit for the Lord in recent years. Pray that shepherds will be chosen of the Lord to feed the flock. . . . Pray that the two lay preachers' institutes held each quarter in these areas will provide men who will strengthen the many local congregations who are presently without pastors.

Indonesia

Praise God that Rev. and Mrs. H. W. Post have been granted re-entry visas. Pray fervently that Rev. and Mrs. J. E. Waite will also receive these documents.

New Guinea

This month, D. V., five couples are to finish their Bible school course. They are: Elisa and Ruth Gobuy, Thomas and Yagamoto Ady, Mateus and Anika Tebuy, Bernardus and Martha Pigomy, Seth and Dorfina Yaymo. Pray that the Lord will give them a deep love for the Word and prayer, unfeigned devotion to the Lord Jesus, and a burden for their fellow Kapaukus, so that each will truly seek to be "sanctified, and meet for the master's use."

CLIFFORD E. HARROD, Reporter

News reports may be sent direct to Rev. C. E. Harrod, The Christian and Missionary Alliance Church, East and Lane Streets, Raleigh, N. C.

To the Fields

Rev. and Mrs. C. R. Dreger and children, Darlene and Daryl, sailed from San Francisco April 1, returning to Thailand for their second term.

Rev. and Mrs. David W. Ellison sailed from San Francisco on April 8, returning to Cambodia for their sixth term of service.

On Furlough

Miss Evelyn Prince arrived in San Francisco March 28 by plane from Colombia, South America, having completed her third term of service.

Rev. and Mrs. J. A. Fitzstevens and children, John and Donna, arrived in New York on March 29 from Viet Nam where they have just completed their first term.

Miss Irene Piper arrived in New York April 3 by plane from Gabon, where she has completed her first term.

The New Generation

To *Mr. and Mrs. D. P. Bordreuil,* Saigon, Viet Nam, a daughter, Eliane Marguerite, on March 23.

To *Rev. and Mrs. William Younkins,* Bellmore, N. Y., a daughter, Kathy Ann, on March 5.

Pittsburgh Pledges $63,000

The Christian and Missionary Alliance, North Side, Pittsburgh, Pa., closed its missionary convention in March with a pledged offering of $63,000. The Lord used the speakers to bring unusual blessing in this 64th annual meeting. Dr. K. C. Fraser is pastor.

Convention in Pasadena

Much preparation and prayer, including a day of fasting, preceded the 67th missionary convention in Pasadena, Calif., held March 16-23.

The speakers included Rev. J. I. Perkins, Thailand; Mrs. Elizabeth Jackson and Rev. V. L. Neigenfind, Indonesia; Rev. A. M. Loptson, Philippines, and Don Richter, Gospel Recordings, Inc. All forcefully represented their fields of service. Dr. R. R. Brown, of Omaha, Nebr., the keynote speaker, challenged the congregation to missionary living as well as missionary giving. Rev. O. L. Morrow, Piedmont, Calif., presented a strong call to full Christian stewardship. Dr. Carlton Booth directed the music.

The cash and pledge offering for missions amounted to more than $33,000, an all-time high for this church which has always maintained a vital interest in Alliance world-wide missions. Rev. J. E. Davey is pastor.

New Church at Thorold, Ont.

In January 1951 ten people met in a home in Thorold, Ont., for prayer and Bible study with Rev. E. W. R. Sawlor in charge. This small beginning developed into a congregation which on February 9 this year gathered for the dedication of a fine new church building. The edifice includes an auditorium which seats about 200 persons and spacious Sunday school accommodations.

Hope Church Pledge Reaches Nearly $104,000

The 1958 missionary convention of Hope Church, Indianapolis, Ind., attracted people from five states with its varied program and spiritual emphasis. Highlighting the conference was the receiving of the nearly $104,000 missionary pledge on the closing day. An Inter-Varsity conferette brought students from several midwest schools of higher learning.

Speakers for the conference included Rev. and Mrs. Lloyd Van Stone, New Guinea; Rev. J. W. Brill, Indonesia; Rev. S. G. Barnes, Argentina, and Dr. S. Franklin Logsdon.

Dr. Baxter at Lincoln, Nebr.

Dr. J. Sidlow Baxter conducted a "Deeper Treasures of the Bible Crusade" in the Havelock Alliance Church at Lincoln, Nebr., March 9-19 under the anointing of the Holy Spirit. "His messages were replete with the beautiful eloquence of a great Christian, were challenging and inescapably applicable," writes the pastor, Rev. James Cunningham.

United Effort Held in Salamanca, N. Y.

Dr. Glenn V. Tingley, of Rochester, N. Y., was the evangelist for a one-week united campaign recently held with great success in The Christian and Missionary Alliance Church at Salamanca, N. Y. The pastor, Rev. Chester Logue, writes that the daily cottage prayer meetings and the fruitful altar services were accompanied with many testimonies of salvation and spiritual revival.

Congratulations!

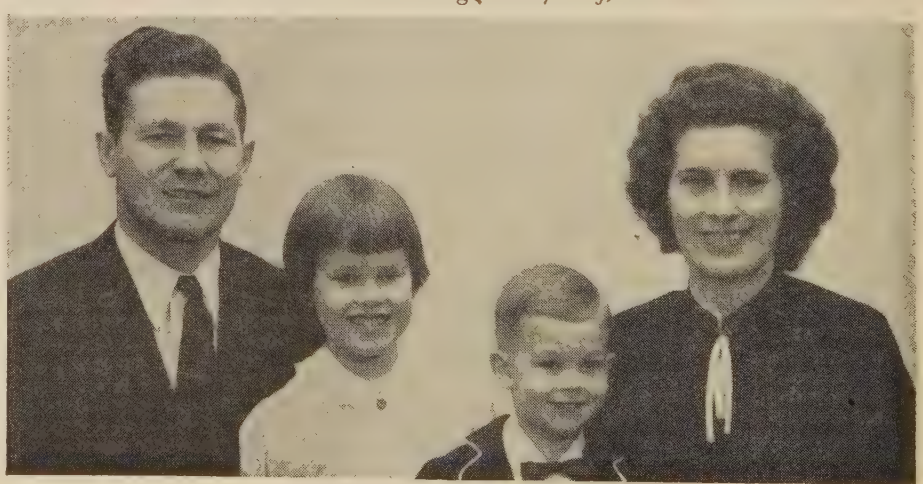
The Chapel Service of the World Radio Congregation celebrated its thirty-fifth anniversary on April 13, in Omaha, Nebr.

It was on April 8, 1923, that Dr. R. R. Brown conducted the first Chapel Service coincidental with the opening of Radio Station WOW in Omaha. The Chapel Service has continued without interruption since that date, and has the honor of being the oldest continuous sustained religious program in radio.

We congratulate Dr. Brown on this ministry which reaches thousands in many parts of the country.

Rev. and Mrs. D. W. Ellison
Cambodia

Rev. and Mrs. C. R. Dreger and family, Thailand



W. I. McGarvey

With the Lord

Rev. W. I. McGarvey

On the evening of March 3, 1958, the earthly life of Rev. William I. McGarvey ended after seventy-eight years. Mr. McGarvey stood in the presence of the Lord whom he had served since a boy of fourteen.

He was born in Clearfield County, Pa., to Methodist parents who brought him up in the fear of the Lord. As he was entering his teens there came to the Methodist Church on the Ridge a Spirit-filled preacher by the name of Rev. Wm. Bryington. He was a sturdy, fearless circuit rider with several congregations. His message of holiness and sanctification aroused the congregation and whole community. The Holy Spirit moved with irresistible force; revival broke out and many were swept into the experience of full salvation.

Among them was William McGarvey, a true son of the soil who in the plan of God was to minister in The Christian and Missionary Alliance for over fifty-six years. The night of his conversion he rode home lying on his back in the horse-drawn wagon. Every bump on the road brought praise to his lips. Never before had the stars seemed so bright or the sky so clear.

In the heart of this new believer there built up an intense longing and hunger after God during the winter months of 1894. This desire found its fulfillment on the hillside of the Mahaffey campground the following summer. He bowed in prayer with a group of young people before the evening service, and he was suddenly and completely filled with God's Holy Spirit. Blinded and overcome by the Spirit's glory, he was led by his prayer partners from the mount of prayer and blessing. This experience and the work begun that day by God became the root of his entire lifetime of ministry that accented the Christ-life for every believer.

Revival continued on the Ridge. Lay preachers stood in the services to preach and among them was young W. I. McGarvey. On some occasions as he testified he became unconscious of his surroundings and the audience as the Spirit delivered a witness to the people through him. At the end of the message he became aware of men and women crying to God for mercy at the altar.

During this time of revival there was also brought into the Kingdom a young lady, Pearl E. Conley, who was for fifty-eight years the faithful, loving wife of Mr. McGarvey, and the mother of their six children.

After marriage Mr. McGarvey taught school for several terms at the Rabbit Hill School and Little Red School near the Ridge. However, in the summer of 1902 he could put off no longer the call of God into the ministry.

Mr. McGarvey and Mr. W. F. Conley pooled their meager resources, arranged for their families to share their poverty together, and set off for Bible school at Nyack. These two men, both of whom became effective workers in the Alliance, spent only six weeks on the Hillside.

The first years of pastoral work were full of sacrifice. A good week's income would soar as high as three dollars. There were many last-minute deliverances from the embarrassment of an empty pantry. There were occasions when the family seemed to suffer even from visits of missionaries. But there was never a more staunch friend of the home and the foreign missionary program than Mr. McGarvey. The increased giving in each of his pastorates stands as a testimony to his devotion. In the two districts where he served as superintendent many pastors remember his formula for lagging local finances: "Take first a special foreign missionary offering to get out of the doldrums of financial trouble."

After serving as pastor in Beccaria and South Fork, Pa.; Corning, N. Y.; Wilmington, Del., and then Pittsburgh, Pa., he was elected (1929) superintendent of the Pacific Northwest District. During this five-year-term of office Simpson Bible Institute was reestablished in Seattle. After that he served as superintendent in the Southeastern District. During this ministry the district grew and it became necessary to divide the work and the South Atlantic District was formed.

For over twenty years Mr. McGarvey served as a member of the Board of Managers of The Christian and Missionary Alliance. In 1948 he retired but remained in Miami, Fla. In November of 1957 Mr. and Mrs. McGarvey sold their Miami home and moved to the Alliance Home in DeLand, Fla. A month later he entered a nursing home where he died.

His widow, Mrs. W. I. McGarvey, will continue to make her home in DeLand. Mr. McGarvey is also survived by three daughters: Mrs. Ethel Corzette, Alexandria, Va.; Mrs. Jessie Rose, Albany, N. Y.; Mrs. Faith Blouin, Flomaton, Ala., and two sons: Rev. G. E. McGarvey, Kelso, Wash., and Rev. A. P. McGarvey, on furlough from Japan.

Two well-known evangelists went to be with the Lord recently. *Rev. F. F. Bosworth* died January 23 in Miami, Fla., and *Rev. Burton B. Bosworth* went to be with the Lord on February 17 in Fort Lauderdale, Fla., The two brothers were associated in their early ministry and conducted a number of outstanding campaigns throughout the United States and Canada. There were many unusual instances of divine healing.

Rev. B. B. Bosworth began his ministry in Houston, Tex., in 1915, and was associated continuously with The Christian and Missionary Alliance since 1917. Several Alliance churches were established as a result of meetings conducted by him and his brother. He was gifted as a trombonist and song leader and was well known at many of our summer conventions as well as in the

B. B. Bosworth

F. F. Bosworth

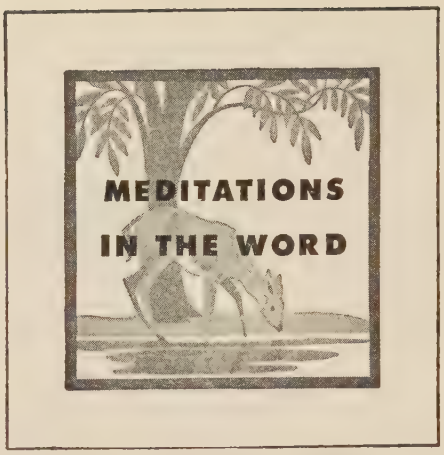
scores of churches where he conducted meetings.

His wife, the former Margaret Robinson, who was associated with him in his meetings, survives. She will continue to live in Fort Lauderdale, where she and Mr. Bosworth had recently moved following retirement from active ministry. Mr. Bosworth is also survived by a daughter, Mrs. Merrill (Lenore) Dunlap, of Oak Park, Ill., and a son, Rev. Burton B. Bosworth, Jr., of Ariel, Pa.

A talented cornetist, Rev. F. F. Bosworth was one of the first directors of the Zion City (Ill.) concert band. During the last six years of his life he preached in South Africa, Japan and Europe. For fourteen years he and his wife, who was associated with him in his evangelistic work, conducted the National Radio Revival broadcast in Chicago.

Survivors include his wife, Florence; two sons, Fred, of Fort Lauderdale, Fla., and Robert, missionary to South Africa, and two daughters, Mrs. Vivian Ferguson, of Donners Grove, Ill., and Mrs. Athabelle Hunt, of Albion, Mich.

Mrs. John Constance went to be with the Lord on March 23 at Redlands, Calif. *(Continued on page 19)*



Edited by EDITH M. BEYERLE

Sunday

MATTHEW 9:1-17 (verse 2).

The example in the first part of Matthew 9 shows the connection between sickness and sin. They had brought this man to Christ with much faith on their part. But the Lord did not heal him at once. He saw a deeper need and immediately He touched the real root of the trouble. "Son," He said, "thy sins be forgiven." Back of his sickness was the deep source of sin, and not until he was pardoned and prepared to take his place as an accepted child of God was the Master ready to pass on to the healing. . . . After we meet the Lord in salvation, it is easy to trust Him for everything besides.—A. B. SIMPSON.

Monday

GALATIANS 2:15-21 (verse 20).

Seek to grasp the glorious fact that you may have Christ as divine love filling your soul. . . . When the love of God is poured forth by the Holy Ghost—when the infinite treasures of divine love stored up in Christ are disclosed, revealed *in* us, shed abroad in our hearts by the Holy Ghost—their subduing, liberating and transforming influences begin to be seen and felt.—EVAN HOPKINS.

Tuesday

PSALM 16 (verse 5).

The greatness of the good will of God in giving Himself to be our acquaintance is evident in the nature of the gift. A man may give his estate to them to whom his love is not very large, but he never gives himself but upon strong affection. God gives abundantly to all the works of His hands; . . . but it cannot be conceived that He should give Himself to be a portion, a friend, father, husband, but in abundance of love.—JAMES JANEWAY.

Wednesday

HEBREWS 13 (verse 5).

If the path I travel leads me to the cross,
If the way Thou choosest leads to pain and loss,
Let the compensation daily, hourly, be
Shadowless communion, blessed Lord, with Thee.

If there's less of earth's joy, give, Lord, more of heaven,
Let the spirit praise Thee, though the heart be riven;
If sweet earthly ties, Lord, break at Thy decree,
Let the tie that binds us, closer, sweeter be.
—MARGARET E. BARBER.

Thursday

GENESIS 9:19-29 (verse 23).

This story of Noah's disgraceful actions and the varied reactions of his three sons is full of admonition for us today. Shem and Japheth were charitable in their attitude toward their sinning father, and thereby become an Old Testament illustration of Paul's word, "Love . . . covereth" (1 Cor. 13, A.S.V. marg.). Ham should have done likewise but he did not: he talked! And his posterity is still suffering the consequences down to this day. How different it might have been!—PAMEH.

Friday

NUMBERS 11:1-15 (verse 1).

When I think with what complaining, dear Father, I chafe against my petty troubles, and how, all over the world, haggard men and pale-faced women are bearing fearful burdens with a smile, I wonder that Thou dost not indignantly exchange my lot with theirs. Forbid that I should longer study my woes and others' joys. For every sorrow of mine I can find scores of nobler souls with heavier sorrows.—AMOS R. WELLS.

Saturday

MALACHI 3 (verse 3).

O believer! dread nothing so much as a murmuring spirit. Thy worst enemy is a repining mind. It stays thy life of faith, thy strength of hope; it makes thy comforts die, thy soul to faint. Do not murmur under thy exercises. They are sent not to destroy, but to refine thy soul; for Christ hath His furnace in Zion and He shall sit as a refiner and purifier.—A CLUSTER OF PEARLS.

Sunday

MATTHEW 10:1-20 (verse 1).

Nothing is more in keeping with the perfect humanity of the Lord Jesus Christ than the fact that He committed His work so fully to the hands of His disciples. His own personal ministry did not result in the conversion of as many people apparently as were added to the church in a single day under the preaching of His servant Peter. . . . He, the true Vine, does not bear the fruit Himself, but rather gives it to the little branches and the youngest sprouts to be loaded with the precious clusters while the Vine sustains them with its life.—A. B. SIMPSON.

Monday

MARK 1:21-45 (verse 35).

Jesus was never too busy to pray. That explains His close, helpful touch with men. That was a busy day in the Galilean fishing town. But He was up early the next morning for the fresh talk with the Father; that came first. Out of it grew the clear vision of the next towns with their needs, though it was easier to stay with the enthusiastic Capernaum crowds. Prayer clears the vision, warms the heart and makes us practical.—S. D. GORDON.

Tuesday

PSALM 17 (verse 5).

Under trial it is not easy to behave ourselves aright; a candle is not easily kept alive when many envious mouths are puffing at it. . . . Plato said to one of his disciples, "When men speak ill of you, live so that no one will believe them"; good enough advice, but he did not tell how to carry it out. . . . If we would be preserved, we must cry to the Preserver and enlist divine support upon our side.—CHARLES H. SPURGEON.

Wednesday

1 TIMOTHY 6 (verse 6).

O Lord, give me the grace to be
Content with what Thou givest me!
No! more than that: Let me rejoice
In all Thou sendest—'tis Thy choice.
My human knowledge cannot tell
Trials from blessings; hence I shall
With childlike faith hold up my hand
And ask Thee, God, but not command.
—AUTHOR UNKNOWN.

Thursday

GENESIS 10:1-14 (verse 9).

In the early part of the present century during a chapel service in the missionary college at Nyack, N. Y., the late F. W. Farr, one of the instructors, enumerated the evil tendencies of which the human heart is capable. He likened them to so many wild animals and closed his unique message with the words, in content, "Let us, like Nimrod, be mighty hunters before the Lord." We add that we can track the "game," but God must dispose of it. All we can do is yield and believe.—PAMEH.

Friday

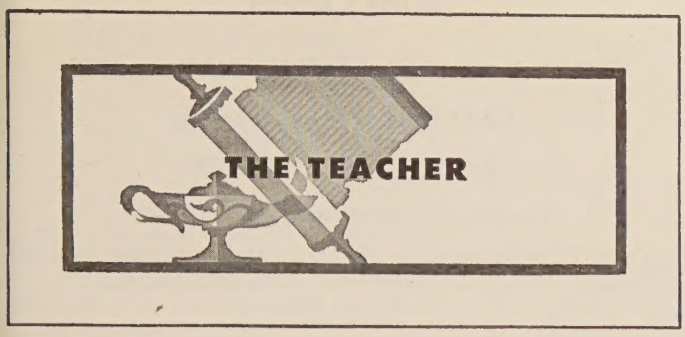
ECCLESIASTES 1 (verse 13).

Learning is not without its effect upon the soul; it either lends it wings to bear it up to God or leaves behind it tiny sparks which, little by little, consume the whole being. If you would ascertain all the good or ill you have derived from all those hours devoted to historians, poets, novelists or philosophers, put to yourself these questions: Since acquiring this knowledge am I wiser? am I better? am I happier?—GOLD DUST.

Saturday

LUKE 8:1-15 (verse 5).

The work of the sower is given to each of us in this world, and we fall short of our duty when we allow those with whom we are brought in contact to leave us without having given them a kind thought or pious impression. . . . A kind word, a gentle act, a modest demeanor, a loving smile, are as so many seeds that we can scatter every moment of our lives, and which will always spring up and bear fruit.—SELECTED.



By DON J. KENYON

SUNDAY SCHOOL LESSON—MAY 4, 1958

God Reveals His Law

Exodus 19:3-6; 20:1-4, 7, 8, 12-17

DEVOTIONAL READING—Psalm 119:137-144

GOLDEN TEXT—*"Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me."*—EXODUS 19:5.

BACKGROUND AND LESSON ORIENTATION

On the backdrop of God's miraculous deliverance, Israel had been brought to the place where God wanted to reveal to her something of her destiny. The nation was being isolated for a great purpose. The grave convocations at which Moses delivered the messages from God must have been impressive. God would not permit them to hold the idea that He was merely a convenience to supply their carnal wants. The lessons being taught them from heaven were to be turned inwardly. At Sinai they learned lessons of prime moral and spiritual significance. The law of Moses is not significant for its innovation so much as its moral tone. Many of God's commands were already well-known moral injunctions. Now that they were written and given to Israel they became mandatory, with violations punished by death.

CONTEXTUAL CONSIDERATIONS

Israel had gained much experience in wilderness living. The organization of government suggested by Jethro had produced subdivisions which expedited their encampment and made life more orderly. When Moses went into the mount to commune with God, he received a clear statement of the redemptive destiny of God's people. This revelation was communicated to the leaders who in turn gave it to the people (19:7 ff.). The next order from God was to make preparation for a divine visitation. They were to sanctify themselves and were forbidden to let unholy curiosity tempt them into any profane act (19:12, 13). After these instructions were followed, God came down and manifested Himself to them. Was there ever a moment like this before the Advent of Christ?

SIMPLIFIED OUTLINE

1. *The Destiny of the Elect*—Exodus 19:3-6.
2. *Laws of Worship*—Exodus 20: 1-4, 7, 8.
3. *Laws of Society*—Exodus 20: 12-17.

KEY WORD ANALYSIS

"Kingdom of priests" (19:6), God's language for the holy destiny of the elect nation. The promise to become a peculiar treasure was conditioned upon obedience. If Israel was to be a kingdom the people would have to recognize God as their king. This gives meaning to the rejection of the theocracy under Samuel and the clamor for a visible king. The recalcitrant Saul became the answer of their ill-devised plan. But if Israel was to become a kingdom of priests, the other nations would be as her congregation. A priest-nation could not minister merely to itself. God was training Israel to serve, to become a teacher. Only those who sense the redemptive nature of the Scriptures can grasp the depth of Israel's failure.

COMMENTARY ON THE PRINTED TEXT

1. *The Destiny of the Elect*

God recalled to Moses His marvelous purpose for which He had delivered them from Egypt. He wanted to possess them that He might use them for His plan in world redemption. He taught Moses that obedience precedes all other considerations. We are His peculiar treasure as we obey Him.

Wherever God's people go He will be with them. Whatever they undertake He will be with them. He is Lord of the whole earth. There are no people anywhere that are not under His control. If Israel would obey God she would have spiritual dominion over other nations (v. 6). This dominion was to be gained by moral and spiritual supremacy. It is significant that Israel was immune from all foreign invasion when she was in harmony with God and walked in holiness. When she was corrupt no walls could protect her.

2. *Laws of Worship*

The first segment of the Decalogue has to do with our duty toward God. They are laws of worship. God recognizes other gods as a matter of principle rather than of fact. So long as men worshiped other gods they would be a threat to Israel's worship. No other person or thing can hold the place in our hearts that belongs solely to Him. When man shapes a false god for the purpose of worshiping it he commits his gravest folly. Israel's prophets scoffed at such folly. When a man uses the name of Jehovah in a manner not prescribed by Him, as in worship or prayer, he is using that name in vain or in an empty manner. It ought to be remembered that careless use of that holy name is still a breach of God's law. A flippant attitude toward Deity must be corrected or it will ruin us.

God took the Sabbath out of the realm of speculation and put it in a place of sacredness. Mark it well—all flaunting of God's law is moral suicide! We who live under grace cannot abrogate the morality of these truths.

3. *Laws of Society*

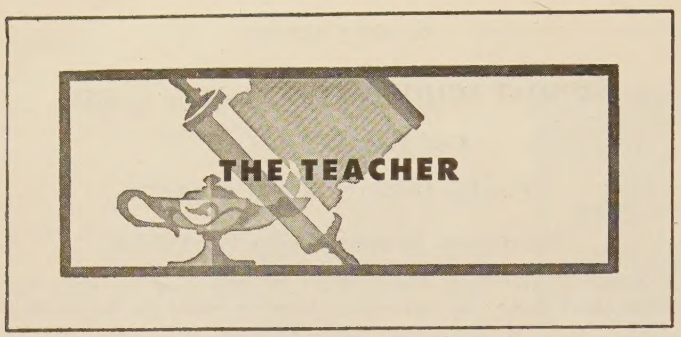
As there are laws which pertain to worship there are also laws that have to do with our attitude toward our fellow men. So long as our parents live we are enjoined to respect and care for them. The secret of prosperity and longevity is inherent in this command. Disrespect usually breeds rebellion toward authority, which sooner or later brings ruin.

The sacred aspect of human life and the sanctity of the human body as well as the marriage relation are emphasized. God also teaches His people that the property of others is to be honored. Were there not laws like this, human society would be reduced to chaos.

Just as sacred as the above factors is the right of human reputation. For a man to defile the character of another by slander, gossip or other means is on the same level and in the same category as murder, adultery and theft. For man to desire strongly that which God has forbidden is summarized under covetousness. Covetousness is but a step away from theft or worse. Sin should be stopped in the desire stage.

HELPFUL HINTS FOR LESSON PREPARATION

This lesson teaches the divine motives in God's election of Israel. His announcement of their destiny gave more meaning to the Law, which should be examined in that light. It was in harmony with His desire to make Israel a holy nation. The ritual law was to teach them in symbol those principles which would ultimately become the substance of His plan of redemption. But Israel made it an unbearable yoke.



By DON J. KENYON

SUNDAY SCHOOL LESSON—MAY 11, 1958

God's Provision for Worship

Exodus 35:20-26; 40:34-38

DEVOTIONAL READING—Psalm 27:1-6

GOLDEN TEXT—*"Give unto the Lord the glory due unto his name: bring an offering, and come into his courts."* —PSALM 96:8.

BACKGROUND AND LESSON ORIENTATION

Today as we see the relation to the Tabernacle made rich by all the imagery and typology we can read into it, the high significance of the place which God had them build to worship Him is apparent. The pattern of the building was received from God. He planned it to be like its heavenly counterpart. As the priests went about their duties they symbolized again and again that without the shedding of blood there is no remission for sins (Heb. 9:22). With the full instructions for God's dwelling in hand, the people went about the task of constructing it with a will that makes some of the most refreshing reading in history. The Tabernacle was to become the center of their lives. If one feels that God's judgment upon these people was too harsh he need only remind himself of their destiny.

CONTEXTUAL CONSIDERATIONS

Exodus 34 is the happy account of the renewal of the Law when the tables were fully explained and amplified in the light of Israel's worship. For example, the Sabbath worship was related to the feasts and day of atonement (34:21-23). The offerings were described in detail. Nothing was left to the perverted imagination of the people or the fallible memory of Moses. It was while the natural fear from the awful presence of God was upon the congregation that Moses rehearsed the commandments. The shine on the face of Moses was an impetus to the truth he gave. The sanctity of the Sabbath day was emphasized (35:1-3). After this Moses issued a call for a willing offering for the building program. The people brought the wealth of Egypt which they had taken with them out of bondage.

SIMPLIFIED OUTLINE

1. *The Spirit of Worship*—Exodus 35:20-22.
2. *The Unanimity of Worship*—Exodus 35:23-26.
3. *The Glory of Worship*—Exodus 40:34-38.

KEY WORD ANALYSIS

"Whose heart stirred him up" (35:21). The motive of stewardship here is no different from that to which Paul enjoined the Corinthians centuries later. A willing heart is the only basis for any proper act of worship. The creating influence of this willing heart was the reading of the covenant of God. The building of the Tabernacle was the will of God for these people in keeping with the destiny which He had made known to them. When they fully realized this, the reading of His Law by the leader with the glowing countenance set them to work with hearts that had caught the spirit of the moment. The principle concerning the Jew which Paul expounds in Romans had its illustration: faith came by hearing and hearing by the Word of God (10:17).

COMMENTARY ON THE PRINTED TEXT

1. *The Spirit of Worship*

Having received Moses' instruction as to the building of the Tabernacle the people were dismissed. They returned to Moses from every direction with willing donations for the building of the house of worship. From hiding places came jewelry and riches of every variety which had been brought from Egypt. Men must be moved deeply by the will and Word of God to be prepared in heart for any noble act of worship.

The financial demands of the building and its furnishings would have been unreasonable to expect from these former slaves had it not been for the riches pressed on them by the Egyptians in their desire to be rid of the troublemakers. It would have been the jewels and the cloth which captured the desire of the women, whereas the gold, metals and woods appealed to the men. The most significant fact is that worship in spirit begins with a heart attitude stimulated by truth.

2. *The Unanimity of Worship*

There was something of a holy rivalry created within the camp. Every man brought out of his private treasures something which he had probably decided to hoard against future needs. Rare cloths of every variety appeared almost miraculously. When it was all brought to Moses there was an abundance of everything to complete the task before them.

No man could provide everything, but unanimity of response brought together all that was needed. God never asks for anything we do not have. He only wants us with a willing heart to give Him what we possess. What we do not have *He provides.*

Not only was the wealth of the people brought to Jehovah but their talents and skills. Note that the pattern was of God but the gifts and workmanship were of the people. They were colaborers together with God. All comes from God; worship is the willing return of all to God for the accomplishment of His will.

3. *The Glory of Worship*

The sacred record is climaxed simply with the words "So Moses finished the work." God was pleased and showed His good pleasure by crowning the achievement with the glory of His own presence. There is no description as to the nature of that glory except that it was visible and awe-inspiring. Even Moses who had communed with God in the mount was not able to approach unto the tent of God.

Although the glory of the ancient Tabernacle was seen by the eyes of the congregation, it is rather the fruit of Christ's presence in our hearts that shows God's good pleasure with the temple, our bodies. Without the fruit we have no proof of His presence.

The lifting cloud was for Israel the sign to move on. God vouchsafed His will in this visible pledge of His leadership. Today we are led by the Spirit; we walk by faith and not by sight. One wonders how rebellion could break out in the camp. Rebellion in us should be more of a wonder.

HELPFUL HINTS FOR LESSON PREPARATION

This is a difficult lesson to study and to teach. The scope is broad and the intervening material must be mastered to give it a full meaning. Remember that Moses was transmitting to the people the will of God. They were following a heavenly revelation. Today we are not "on our own" in worship. It is a volitional matter but ought always to be related to revelation.

THE ALLIANCE FAMILY

(Continued from page 15)

Both Mr. and Mrs. Constance were saved under the ministry of the late Dr. L. H. Ziemer in the Lutheran church, and helped him to establish and became charter members of Grace Gospel Church in Mansfield, Ohio. Mrs. Constance was an active worker in the women's prayer and missionary societies, and was president for a number of years. Her deep interest in Alliance missions and individual missionaries continued till the end of her life, though for the past year she was very ill. The hospitality of the Constance home was extended to many missionaries and Christian workers throughout the years.

In addition to her husband, Mrs. Constance is survived by five sons: Rev. George S. Constance, Area Secretary of the Society for Latin America, Africa and the Near East; Rev. Thomas M. Constance, of Salt Lake City, Utah; William and David, of California, and Edwin, of Mansfield. A daughter, Mrs. Martha Bublat, is the wife of the pastor at San Bernardino, Calif.

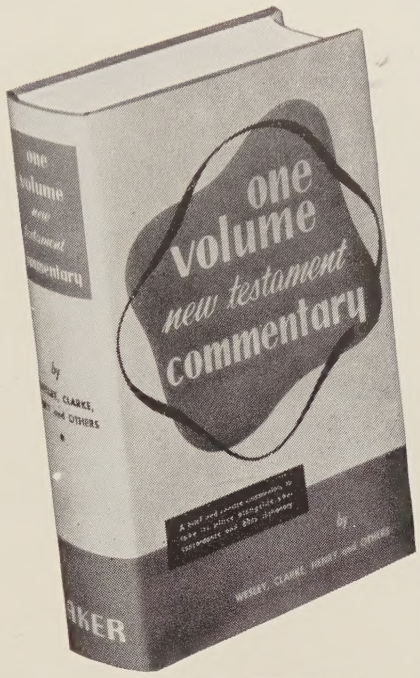
Mrs. Lottie Mahaffey Andrews, one of the early Alliance missionaries to India, died at San Antonio, Tex., on February 7, aged eighty-nine.

Mrs. Andrews went to India in 1894 and in 1897 was married to Rev. Howard V. Andrews, who with Mr. F. H. Back had just opened a station at Dholka, Gujarat. Mr. and Mrs. Andrews served for a short time at Kaira, then moved to Ahmedabad, where they labored during the difficult famine years. In 1901 they were asked to take charge of the boys' school at Dholka, where over four hundred boys had been taken in during the famine. For the next twenty years their service alternated between Dholka and Ahmedabad.

As soon as other helpers could be sent to Dholka, Mr. and Mrs. Andrews gave themselves to Bible classes among the older boys, almost all of whom were saved and baptized. Later they started the men's Bible school at Dholka, and most of the later evangelists and pastors in the Gujarati church received their call to service and their training in this school.

Many of the lads in the school at Dholka, when grown, moved to Ahmedabad, and the Andrews also moved to the city to shepherd these young Christians. During this time the congregation built their own church and became the largest Alliance group in the Gujarat field. Mr. Andrews was gifted as a Bible teacher, and his earnest spirit, godly example and clear teaching left a strong impress upon the entire Gujarati church. He died in 1939.

With health impaired by the climate, Mr. and Mrs. Andrews returned to this country in 1921, but their contribution to the Lord's service continued in the preparation of their daughters for Christian service. For the past sixteen years Mrs. Andrews had lived with her eldest daughter, Dr. Ruth Eklund, who had returned from missionary service in India. She is survived by two other daughters, Lois, Mrs. W. Q. Swart, missionary to India under the American Board, and Helen, Mrs. D. E. Gillespie, Birmingham, Mich.



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Rev. Wesley Shao, shown with his family, is pastor of the Davao Chinese Gospel Church, Davao, Philippine Islands

Revival in the Philippines

DAVAO CITY, the third largest in the Philippine Islands, has experienced a notable spiritual stirring. For many months the churches of this port on the southern coast of Mindanao Island have been praying and working together for a united evangelistic campaign. Dr. Antonio Lim, of the Davao Chinese Gospel Church, served as chairman of the crusade committee. A fine spirit of coöperation and love was manifest in every phase of the preparation and in the two weeks of meetings.

Something of the impression made by the crusade is seen in the 715 decisions for Christ. Still others are opening their hearts as workers visit in the homes. Many Christians testify to a great renewal in their devotion to Christ. They have been encouraged in the Lord as they have seen the mountains of difficulty yield to believing prayer.

Dr. David Morken and Mr. Norman Nelson headed the team which had been invited to conduct the services. Members of the Chinese Gospel Church assumed the responsibility for entertaining the entire party of six. Since the preaching was in English, translated into the local Visayan dialect, very few Chinese attended. As a consequence, among converts only eight were Chinese. However, Rev. Wesley Shao, pastor of the Chinese church, writing of this, said, "We believe that when the Chinese Christians have a vision for helping the Filipino people, God will bless in His own way."

THE CHRISTIAN AND MISSIONARY ALLIANCE
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